

The Living CHURCH

May 28, 1961

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Page 10:

**The Church
of Lanka:
Full communion
or intercommunion?**

RNS

Bishop Sherrill and Archbishop Fisher: Since 1945, friends [p. 8].

Still Dangling

DYNAMIC REDEMPTION. Reflections on the Book of Common Prayer. By Bayard Hale Jones. Seabury Press. Pp. xii, 147. \$3.25.

Bayard Hale Jones (professor of Church history and liturgics at the University of the South from 1939 until his death in 1957) was the author of a number of liturgical works, including *The American Lectionary*. He was for many years, also, editor of publications for the Church's Liturgical Commission.

The chapters that make up *Dynamic Redemption* were first prepared as a series of lectures given by Dr. Jones at St. Philip's Cathedral, Atlanta, Ga., Advent, 1949. Now edited by George M. Alexander and Austin Ford, they are supplied with occasional footnotes by E. R. Hardy on matters on which opinion has changed since they were originally written.

The book consists of a number of short chapters under such larger headings as "Ancient Elements in the Prayer Book," "Inheritances from the Primitive Church," "The Christian Year," "The Church's Use of Holy Scripture," "The Eucharistic Sacrifice," etc.

Much, if not most, of the material covered will be familiar to students of liturgics. But Dr. Jones expresses it all in his inimitable fashion, and with such characteristic thrusts of humor, that laymen and clergy alike will read these chapters with both profit and entertainment. One quotation must suffice:

"It [the Roman Canon of the Mass, (Prayer of Consecration)] is as blunt and unfinished as the (equally) Roman Gospel according to St. Mark. One whole paragraph lacks a principal verb, the author simply having forgotten to finish his sentence! It begins with a 'dangling participle,' and after sixteen hundred years that participle still dangles in the air!" (p. 95).

FRANCIS C. LIGHTBOURN

Periodicals

ANGLICAN THEOLOGICAL REVIEW. Edited by John S. Marshall. Volume XLIII, April, 1961. Pp. 121-240. Subscriptions address: 600 Haven St., Evanston, Ill. \$1.25 a number; \$4 a year. April, 1961, number contains eight articles, including "Jewish Morning Prayer and Early Christian Anaphoras," by C. P. Price; "Rational Faith in Kant's Philosophy," by John E. Skinner; and "On Demythologizing the Trinity," by Reginald H. Fuller [for news summary of last named see p. 7 of this issue of L.C.]. There are also nearly 40 pages of book reviews and notes on new books. *ATR* now has a cover design of red on white.

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Content: A Primary Concern

In the analysis of the "Seminary System" which Fr. Holder presents [L.C., April 23d] and in the suggestions which he brings together to remedy weaknesses, he writes a singular article in that he completely misses the issues that are the present issues of theological education. The areas of Fr. Holder's analysis are neither central or valid. They beg a question of theological concern by asking questions of institutional organization and practicality. While administrators in seminaries would not deny the structural difficulties and the financial crises that each seminary faces, no administrator should, if he is concerned about theological education, make those the criteria for an evaluation of the seminary system.

Certainly it is the content of theological education which must be the primary concern of the seminaries of the Church. The real issue involved is the education of a person, a man, to be prepared for the priesthood. Only from this point of view can we approach the seminary as an institution where a man might have an opportunity for an education.

Fr. Holder falls prey to the modern age and the mechanical dehumanization of institutionalism in his concern for administrative practicality and financial expedients. Where does the man, the individual, the future priest, stand in relation to this? In this regard, the Church, of all "bodies," cannot afford to be dehumanized.

Seminary, more than the university, is where many a person begins to discover not only himself, but also that theology bears the burden of reality, and because it does so, transcends the simple concept of ecclesiastical learning. Seminary must be a place where one Christian comes expressly to look at himself as a person, as an individual, among others: He must look at his participation in reality in order to make Christianity meaningful to others. Doing this, within the theological disciplines, is the goal of seminary educators; it is the purpose of the structure, the institution; it is the concern, if you will, of the Church for its seminaries. It would seem that not all seminaries are doing this adequately.

How can Fr. Holder expect to create a concern for seminaries if he points out the secondary concerns of theological education only? He is right insofar as there is some need to be cognizant of the practical aspects of seminary administration.

Perhaps attention and respect for individuality are antiquated in our modern mania for organization and centralization, but I must remind Fr. Holder that the "practical" questions might not necessarily be the right questions, and that we must indeed "bend our wills enough to ask the right questions and seek the right answers . . . under the guidance of God the Holy Ghost."

THOMAS K. KUNICHKA

Berkeley, Calif.

Build Up the Sales Pitch

In your issue of April 9th, regarding store-front church and letter of E. N. Perkins your comment on his letter was most wise and failed to come to grips with his problem.

True, only "Confirmed Churchmen should receive Communion" but the burden of proof of the worthiness of the kneeler at rail is placed on the priest. He is on a spot; how can he know? He cannot invite the passers-by in and then partway through the Mass announce that they may not participate with their fellow worshippers at rail, or they will be rebuffed and never turn.

This points up a grave fault of the Episcopal Church. We fail to present our Christ to the world as a "Mystery," so solemn that the outsider must become aware that there is something he is not prepared to share. Yes, something of the ancient Church when the catechumens were dismissed before the "Canon." Even this would be better than "come one, come all." Our Roman friends have maintained some of the mystery. Visitors to their Mass sense that one does not march up en masse to receive the Sacrament unless he belongs to the Fellowship.

Store-front churches, more power to them! But let's build up our sales "pitch" so that the potential customer realizes the worth of the "merchandise" and truly desires to become a confirmed member and thus share in the great gift of His Body and Blood.

HENRY C. P. HARRIS

Trenton, N. J.

No Parking Facilities?

Happy as we well can be that the Church proposes a functional headquarters at 4th Street and Second Avenue, I am disturbed by one small question.

Is it possible that this "relevant, functional building" with "no appliqued crosses" [L.C. April 30th] is being erected with no relevant, functional parking facilities?

(Rev.) G. CLAYTON MELLER

Rector, St. Thomas's Church, Mamaroneck, N. Y.

Times Roman

Just a note of congratulation and appreciation on your adoption several weeks ago of the *Times Roman* type for the body composition in *THE LIVING CHURCH*. The form face used was good, but the *Times Roman* is better.

(Rev.) PAUL HARTZELL, C.S.S.

Muncy, Pa.

"Mission"

"Our Paternalistic Missionary Policy," by the Rev. H. Boone Porter, Jr., in the issue of January 29th, was one of the most stimulating articles we have ever read about missions and missionaries. There is concern throughout the Episcopal Church about our present missionary policy.

It is our feeling that a good place to begin to change attitudes, ideas, and even, perhaps, policy would be to change or get rid of the word "mission" in the context in which it is now used. Thank you for publishing the article.

THE STUDY GUIDE
St. Stephen's Church

Ferguson, Mo.

The Living CHURCH

Volume 142 Established 1878 Number 22

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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SPECIAL FEATURE

Frederic Francis Fisher Henry Knox Sherrill 8

THINGS TO COME

May

Trinity Sunday

June

Annual meeting of the Confraternity of the Blessed Sacrament, Cleveland.

First Sunday after Trinity

NCC's International Communications Workshop, Los Angeles, to 16th

The Anglican Society's Conference on "Prayer Book Studies," Evanston, Ill., to 9th

Meeting of NCC's General Board, Chicago, to 8th

Second Sunday after Trinity

Third Sunday after Trinity

Nativity of St. John the Baptist

Fourth Sunday after Trinity

St. Peter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

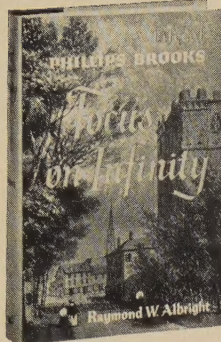
THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every Sunday, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$20.00 for two years; \$24.00 for three years. For postage \$2.00 a year additional.

June 28, 1961

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The Living Church

Trinity Sunday
May 28, 1961

For 82 Years:

A Weekly Record of the News, the Word
and the Thought of the Episcopal Church

ALABAMA

Speaking Out

A biracial group sponsored by the Congress of Racial Equality had to cancel an attempt to ride chartered busses through the south to New Orleans when they were subjected to violence in Alabama.

In Birmingham, Ala., riders were attacked by a group of white men when they alighted at a bus station. Near Anniston, Ala., when their bus stopped on May 14th for the repair of a tire, the riders were attacked by a group of men who set the bus on fire. The bus drivers refused to continue the tour, Governor Patterson of Alabama said that the state's citizens were "so enraged I cannot guarantee protection for this bunch of rabble-rousers," and the riders decided to travel by air to their destination.

On May 16th, the vestry of Grace Church, Anniston, adopted this resolution, directed to Governor Patterson, law enforcement officials, and news media:

"Mob violence involves not only the good name of the community but its physical safety as well. The duty of all persons professing the Christian Faith becomes clear when such occurs. We must speak out against such conduct no matter how unpleasant or unpopular that duty may be.

"We do not condone the actions of trouble seekers. But when a bus was attacked and burned in Calhoun county last Sunday, dishonor and discredit were brought to our entire community.

"Regardless of how any citizen may feel about the so-called Freedom Riders or those who have assaulted them, the fact remains that law and order were flouted and mob violence prevailed. We deplore the outbreak of mob violence and we insist that law and order must prevail. We call upon all law enforcement officers to apprehend the persons responsible and to prevent the recurrence of such events in the future.

"We offer to our law enforcement officers our full support and we call upon all citizens of this community to join in this effort to restore honor to our city and safety to its citizens.

"The time has come for Christian citizens to take a public stand. We cannot turn our faces or pass by on the other side of the road."

The resolution was signed by the Rev. Alvin S. Bullen, rector of the parish, and by 10 others. It was endorsed by Bishop Carpenter of Alabama.

An Episcopal Congressman, Rep. George Huddleston, Jr., of Birmingham, Ala., denounced the travelers as "self-anointed merchants of racial hatred." He said, "Their sole purpose in trespassing upon the south and its well established and understood customs was to create a deplorable and disturbing situation." He said that "every decent southerner deplores violence of any sort," but that the travelers had made it clear they were not seeking good will and racial understanding. Rep. Huddleston is a member of St. Mary's-on-the-Highlands Church, Birmingham.

ENGLAND

Prayers Are Bid

Archbishop Fisher of Canterbury has asked for the prayers of Anglicans for the success of the coming Vatican Council of the Roman Catholic Church.

At the opening session of the convocation of Canterbury [L.C., May 21st], Dr. Fisher mentioned that "the Pope has asked members of his Church to pray especially for the second Vatican Council. . . .

"I hope that many in the Church of England will pray . . . along with their brethren of the Church of Rome that this Vatican Council may be used by God not to hurt but to help, and to increase unity of spirit among all the Churches that they may coöperate the more in spreading abroad the Gospel of God, the glad tidings of reconciliation with Him."

Old Friends

Archbishop Ramsey of York, who is to become Archbishop of Canterbury next month, was a guest of honor at a reception given by Roman Catholic Archbishop Heenan of Liverpool. The Rt. Rev. Frederick D. Coggan, who is to become Archbishop of York, was also honored.

Other guests at the reception included Anglican Bishop Martin of Liverpool and Roman Catholic Bishop Murphy of Shrewsbury. Other Roman Catholic clergymen also were present, as were Anglican clergymen, some accompanied by their wives.

Bishop Coggan and Archbishop Ramsey have been described as old friends of Archbishop Heenan. [RNS]

Protestant Praises

The Most Rev. Geoffrey Francis Fisher, retiring Archbishop of Canterbury, received warm tributes from leading Free Churchmen for his Christian leadership and friendly coöperation with non-Anglican bodies. He was acclaimed at a dinner held in his honor. The dinner was given at the House of Commons in London by Sir Cyril and Lady Black on behalf of the Free Church Federal Council.

Sir Cyril read a message from Prime Minister Harold Macmillan, who sent his best wishes and expressed the hope for continuation of the "spirit of unity" which the occasion represented.

The Rev. R. E. Fenn, moderator of the Federal Council, who presided at the dinner, praised Dr. Fisher's efforts in the cause of Christian unity. If all archbishops proved to be like Dr. Fisher, he said there would be a place for them in the affection of Free Churchmen.

Archbishop Fisher said he was deeply moved by the "most gracious occasion" and observed that he was retiring because he was "running away from his job," but because he could no longer keep up the pace. [RNS]

LAITY

Mother of the Year

Mrs. Louise Sevier Giddings Currey, the national "American Mother of 1961," says her mother and grandmother influenced her life with such sayings: "Always help those who come to you and ask for help."

Mrs. Currey, an Episcopalian who is active in the Church of the Good Shepherd at Lookout Mountain, Tenn., works hands down, according to Mrs. Fred Fowler, Tennessee chairman for American Mothers Committee Inc.

"Why, she is so active in church," says Mrs. Fowler in an interview with THE LIVING CHURCH, "that when she was asked to stay on in New York City when the selection was made, she said, 'I want to get back home to go to my home church on Sunday.'"

Nobody was more pleased than the rector of her parish — the Rev. Harold Barrett — when the news of Mrs. Currey's selection was flashed from New York City to Lookout Mountain.



RNS

Mrs. Currey:

American mother from Lookout Mountain.

Mrs. Currey is a regular churchgoer. Her life work seems to be working with underprivileged children and adults. For example, not too long ago a family home was burned out, and Mrs. Currey set to work to get clothing and toys for the children.

Mrs. Fowler said Mrs. Currey has fine work, she has outstanding children, she excels as a homemaker and in church affairs, and as for the work she does for underprivileged children, she doesn't have a peer.

Mrs. Currey remembered her mother's and grandmother's advice about helping others. Her grandmother used to say, "One out of 10 persons asking for help might not deserve it, but then there might be one that did and you wouldn't want it to fail to help the one that needed it."

Mrs. Currey competed with 51 mothers. She was cited as the foster mother of hundreds of wards of the Hamilton County, Tenn., juvenile court. She has been a member or officer of the juvenile court commission, the national board of probation and parole, the council of community forces, the YWCA, and the school board of Lookout Mountain.

She and her family are working to operate a residential treatment center for mentally and emotionally disturbed children and a home for juveniles returning from vocational training schools.

She is the wife of Bradley N. Currey, a former Chattanooga banker who is head of a securities brokerage. She is the mother of six grown children.

of, and with full support from, the mother church until they attain parish status. All the experience of an established church is available to the chapels. The clergyman attached to each chapel is a member of the main church, and, therefore, an integral part of a team ministry.

The vestry outlined the following tentative plan for the expansion program:

- (1) One or more chapels shall, as needed, be established by the vestry.
- (2) Location and suitable sites for chapels will be selected by the vestry.
- (3) The rector of the mother church shall have the ultimate responsibility of the entire parish, including chapels.
- (4) The vestry shall have all financial control pertaining to the parish and any chapels which have been established.
- (5) Independent parish status for a chapel may be obtained in time, in accordance with established procedures.
- (6) Should the clergy and communicants of an already established mission manifest an interest to come into the chapel system, such a change will be possible.

SOUTH AFRICA

Proposal

Insisting that there is "no easy answer," Archbishop de Blank of Capetown has proposed a conference attended by leaders of all races in South Africa to bring about an end to that country's *apartheid* policies.

In a sermon at Westminster Abbey, London, England, the archbishop suggested that "the first step would be a gathering together of the different races to take counsel in mutual respect. . . ."

A similar proposal, made by the Methodist Church in South Africa, was rejected by the office of South Africa's Prime Minister recently. A spokesman for Prime Minister Verwoerd said that multi-racial conventions urged by "those seeking to undermine the government's policies and justice for the white man" would not be held.

[RNS]

CONVENTIONS

NEBRASKA

Eventful Day

The consecration of a coadjutor was the high point of May 2d, the first day of the diocese of Nebraska's two-day convention. The Rt. Rev. Russell T. Rauscher, formerly rector of All Souls' Church, Oklahoma City, Okla., was consecrated at the music hall of the civic auditorium in Omaha, Neb., by the Most Rev. Arthur Lichtenberger, Presiding Bishop, consecrator, and Bishop Brinker of Nebraska and Bishop Powell of Oklahoma, co-consecrators.

Bishop McNairy, Suffragan of Minnesota, was the Epistoler, and Bishop Emery of North Dakota was Gospeler. Bishop Sterling of Montana preached.

In his sermon, Bishop Sterling told the bishop-elect:

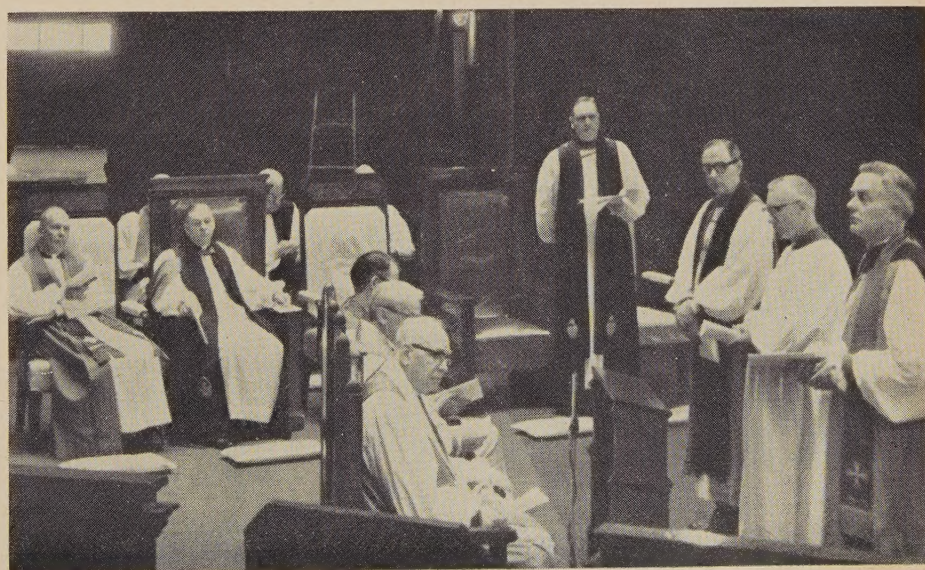
"There are possibly 800 priests in the Church who could conceivably do the job better than you. At this time you might well think that almost any priest could do it better. However, there is one fact which you must not overlook, and that changes the whole picture. The Lord laid His hand upon you, and that's the way it is. And that makes the difference. . . ."

"He will change and alter this vessel in which you live that it may effectively bear the weight of this office."

At the diocesan convention, which met at Trinity Cathedral, Omaha, Bishop Brinker announced his intention to retire on January 31, 1962. By that time Bishop Brinker will have completed 22 years as the Nebraska diocesan.

The present episcopal residence was presented to Bishop Brinker and his wife

Bishop-elect Rauscher (second from right) flanked by Bishop Smith of Iowa and Bishop Turner of Kansas. Presiding Bishop Lichtenberger is seated, with Bishop Brinker and Bishop Powell. In the background are Suffragan Bishop McNairy of Minnesota, Bishop Kellogg of Minnesota, and Bishop Gesner of South Dakota (standing).



CHIGAN

Plan for Expansion

The vestry of St. Andrew's Church, in Arbor, Mich., in the diocese of Michigan, has adopted the chapel system as a principle to guide an expansion program for its parish.

Under the chapel system, chapels are established, to remain under the control

in appreciation of the bishop's devoted and effective leadership.

The convention adopted a 1962 budget of a little over \$150,000, and pledged \$44,000 to the national Church.

ELECTIONS. Standing committee: clergy, Frederick Muller, Samuel Boman, Robert Hewitt, Willis Steinberg; laity, Tom Davies, Sterling Mutz, Varro Rhodes, Andrew Mapes.

LONG ISLAND

Second Suffragan

The convention of the diocese of Long Island, meeting at Cathedral House, Garden City, L. I., N. Y., on May 16th, approved the request of Bishop DeWolfe of Long Island for a second suffragan bishop.

The convention also defeated overwhelmingly a resolution denouncing the National Council of Churches, and calling for withdrawal of the Episcopal Church from that body.

A resolution was adopted which asked General Convention to remove Canon 36 from the list of canons of the Church. Another resolution adopted by the convention opposed any form of intercommunion "either fully or partially, with the Churches of North India, Pakistan, and Ceylon according to their present credenda."

Members of the convention also called for the establishment of an official commission on unity with the Eastern Orthodox Churches.

By a narrow margin, the convention adopted a resolution condemning the death penalty. The convention also adopted a total budget of \$1,082,728 and heard Bishop DeWolfe report the receipt of special gifts in the amount of \$100,000 for the cathedral organ, and \$65,000 for a physics laboratory at the Cathedral School of St. Mary.

ELECTIONS. Standing committee: Rev. Canon Harold Olafson, Frederick Stokes. Provisional deputies to General Convention: clerical, Robert Capon, E. F. Underwood, Dougald Maclean, George Gruman; lay, Frederick Stokes, Charles Laffin, Jr., J. C. Y. Warden, William Allison. Diocesan council: Rev. Canon William Godfrey, Rev. Lawrence Jones, Charles Laffin, Jr., Herbert Hargrave. Deputies to provincial synod: Rev. Canon John Davis, Rev. Domenick Ciannella, Philip Bleimeyer, Jr., Robert Warden.

WESTERN NEW YORK

Dignified Debate

After debate that Bishop Scaife of Western New York said had been carried out "with dignity, force, and in accord with your conscience," the convention of the diocese of Western New York started machinery for a voluntary "no-quota" policy throughout the diocese.

The delegates also voted, 99 to 70, for diocesan acceptance in 1962 and thereafter of "the full quota assigned by the National Council, regardless of the effect

of such acceptance and payment upon the diocesan program."

The convention met in St. John's Church, Buffalo, N. Y., on May 1st and 2d.



The proposals of the Joint Committee on Structure and Organization of the General Convention, calling for a reduction in the size of the House of Deputies and for the annual meeting of General Convention, were endorsed by the Western New York convention.

The delegates turned down, on a split vote, a proposed definition of the term, "communicant" (for purposes of listing in statistics) as one who has "received Holy Communion at least thrice during the preceding year, whereof the feast of Easter shall be one." The clergy voted in favor of the proposed definition, 31 to 24, but the laity turned it down, by a vote of 49 to 39.

The convention also:

- ✓ Approved a budget of \$321,945.
- ✓ Admitted the Church of the Holy Communion, Lake View, and All Saints' Church, Amherst, N. Y., as missions.
- ✓ Accepted the invitation of St. Peter's Church, Niagara Falls, N. Y., for the 1962 convention.
- ✓ Asked Bishop Scaife to appoint a special committee to plan the 125th anniversary celebration of the diocese for 1963.

ELECTIONS. Standing committee: Rev. W. L. Bates, Hamilton Doherty. Executive council: clergy, Thomas Mitchell, Harold Woolcott, Richard Baker; laity, Lloyd Tyler, Wilber Smith.

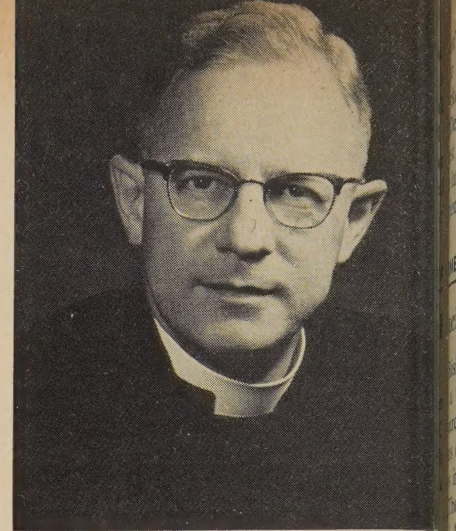
NEW HAMPSHIRE

A Deeper Loyalty

In the conclusion of his address to the 1961 convention of the diocese of New Hampshire, Bishop Hall of New Hampshire made a strong plea for Church unity. He urged that the convention "seriously and prayerfully consider the proposal for Catholic and Reformed union of the Protestant Episcopal Church, the United Presbyterian Church in the United States of America, the Methodist Church, and the United Church of Christ as set forth by Dr. Blake in his call to action made on December 4, 1960." The convention met on May 12th and 13th at the Church of the Redeemer, Rochester, N. H.

At the conclusion of the address, and during the business session of the convention, a motion was passed to the effect that a committee on ecumenical relations be formed and that the concluding portion of the bishop's address be read in all pulpits in the diocese. Discussion of the matter occurred later in the convention when the Rev. Sheafe Walker spoke in opposition to any scheme of Church unity which did not take into consideration the true nature of the Church and the Sacra-

Continued on page 12



Stuart Rodger

Dean Harris: A link between the Churches.

SEMINARIES

Canterbury Chaplain

The Very Rev. Charles U. Harris, dean of Seabury-Western Theological Seminary, has been appointed one of 10 personal chaplains to the Most Rev. Arthur Michael Ramsey, Archbishop-designate of Canterbury.

Dean Harris is the only American to be so honored by Dr. Ramsey. In his letter of invitation, the Archbishop said that Dean Harris' presence at his enthronement as Archbishop of Canterbury would represent a link between the Episcopal Church in the US and the Church of England. The enthronement is scheduled for June 27th.

Dr. Ramsey delivered the Hale Memorial Lectures at the Seabury-Western seminary in 1959.

Dean Harris is a graduate of Wake Forest College and Virginia Theological Seminary. After his ordination to the priesthood in 1939, he served churches in North Carolina, New York, and Illinois. He became dean of the seminary in 1957.

Western Dean to Far East

The Very Rev. Sherman E. Johnson, who is completing his 10th year as dean of the Church Divinity School of the Pacific, Berkeley, Calif., has been awarded a Fulbright Lectureship for next year.

He will fill the lectureship at the University of Utrecht, in Holland, after next year's sabbatical leave. He will lecture on the New Testament.

During his year's leave, Dean Johnson will travel with his family to Japan, the Philippines, Hong Kong, Singapore, Thailand, and Burma. They will spend three weeks in New Delhi, India, where Mr. Johnson is an Episcopal Church delegate to the World Council of Churches Assembly.

From New Delhi the Johnsons will move on to Iran and Iraq. After the

his lecture series in Holland, they will
Europe and travel and work in
key.

ean Johnson said he intends to give
of his time on the trip to observing
latest developments in theological edu-
cation in the Far East and elsewhere.

ARMED FORCES

Specific Journey

bishop Louttit of South Florida is one
team of five clergymen of various
arches now visiting Protestant chap-
s on active duty with the armed serv-
ice in the Pacific area.

he General Commission of Chaplains
Armed Forces Personnel is sponsor-
the trip. The commission, which is
ported by more than 30 Protestant
arches, has been asked by Pentagon
als to set up series of visitations
at every two years.

he present trip will include visits to
ska, Japan, Okinawa, Formosa, Hong
g, Guam, the Philippines, and Ha-
[RNS]

ARKANSAS

Sunday Drill

he Rev. Albert R. Bandy, rector of
Andrew's Church, Marianna, Ark.,
special secretary of the Minister's
ance of Marianna, has announced that
alliance has protested all-day drills, on
Sunday a month, of the Arkansas
ional Guard.

he Sunday meetings, says the Rev.
Bandy, are apparently held in re-
sponse to an order of the Continental
mand of the National Guard. He
that local officers have disclaimed
onsibility.

Members of the ministerial alliance
plain that the Sunday meetings of the
ional Guard deprive the churches of
ochial leadership, and are in effect a
mess that the Church is less important
in the military in our present ideo-
cal struggle with Communism.

ANNUAL CYCLE OF PRAYER

ayers for Church unity, missions, Armed
ces, world peace, seminaries, Church schools
the conversion of America are included in the
merican Church Union Cycle of Prayer. Listed
are parishes, missions, individuals, etc., who
to take part in the Cycle by offering up the
Eucharist on the day assigned.

May

Trinity, Newport, R. I.; the Rev. S. Raymond
Brinckerhoff, Yorktown Heights, N. Y.
St. Mary's, Asheville, N. C.
St. Paul's, Pekin, Ill.
Trinity, Lincoln, Ill.

June

Trinity, Escondido, Calif.; St. Ambrose, An-
tigo, Wis.
St. Ambrose, Antigo, Wis.; All Saints', Dal-
las, Texas; St. Mary's, Wayne, Pa.
St. Raphael's, Security, Colo.; Trinity, Sau-
gerties, N. Y.; St. Christopher's, Hobbs,
N. M.

THEOLOGY

An Eternal Background

by the Rev. FRANCIS C. LIGHTBOURN

As alleged "denials" of traditional doc-
trines hit newspaper headlines, the schol-
ars of the Church wrestle with the deeper
theological issues involved in stating the
Christian Faith in contemporary terms.

An article in the *Anglican Theological
Review* for April, 1961, provides a bril-
liant reaffirmation of the doctrine of the
Trinity on the principles of existentialism.

The article, under the intentionally pro-
vocative title, "On Demythologizing the
Trinity," is by the Rev. Reginald H. Ful-
ler, professor of New Testament at
Seabury-Western Theological Seminary
[see p. 2].

In order to set the article in its larger
context, we might ask such questions as
these: What difference does it make how
one arrives at a truth so long as he gets
there? So long as he gets there, does it
really matter which road he takes? And
how does this apply to the beliefs of the
Christian Faith?

The Episcopal Church is largely influ-
enced by pragmatic thinking — by con-
cern for results rather than methods, by
emphasis upon practicality, by the notion
that what works is true, or at least ought
to be so regarded. It is thus often assumed
that the reasoning, the theory, the route
by which one arrives at a doctrine is of
little or no importance.

Yet if a doctrine is commonly ex-
pressed in terms of an outmoded philos-
ophy, it becomes to that extent vulner-
able — at least to those who hold that the
philosophy in question is outmoded. For
them, the doctrine will have no appeal,
carry no conviction, as long as it is pre-
sented only in those terms.

A timely example is the traditional
formulation of the doctrine of the Trin-
ity. Reduced to its simplest, this says
that the Reality behind all things is one
God (or one divine Substance, *ousia*) in
three Persons (*hypostaseis*). This particu-
lar formulation of the scriptural data
(e.g., the threefold experience of the rev-
elation of the one God of Jewish mono-
theism) is in terms of Greek metaphysical
thinking. Such thinking pitted eternity
against time, regarding the former as
alone real, the latter being a kind of
shadow.

But this philosophy is questioned by
many today, particularly by existential-
ists and their followers. With such think-
ers "being" tends to be reduced to
"becoming"; emphasis is upon the "his-
torical" rather than the "eternal"; reality
is in terms of "action," rather than of
"substance"; and the claim is made that
all of this is more in accordance with
Biblical presuppositions.

An attempt to present the Incarnation
in terms of such concepts as these is
made by Friedrich Gogarten in his book,

Demythologizing and History (E. T.,
Scribners, 1955). Gogarten criticizes the
philosophical terms, "two Natures (or
Substances, *ousiai*) in one Person (hypos-
tasis)," in which traditional Christology
is expressed. Yet he admits that the
"historic" differentiation of Father and
Son, which we find in the Gospel story,
has an eternal background — even if
(paradoxically) we still have to think of it
(as Gogarten insists) in "historic" rather
than in metaphysical terms. In other
words, despite the outmoded terminology,
the two-Natures-in-one-Person doctrine
(of the Incarnation), stands for a reality
which the New Testament witnesses.

Taking his point of departure from this
admission by Gogarten, Dr. Fuller asks
whether something similar is not true of
the third member of the Trinity, the
Spirit: "Can we, as Gogarten did of the
Father-Son relationship, push back the
relation of Father and Son with the Spirit
also into eternity?" And he answers:

"It seems that this is just what the New
Testament itself does in I Cor. 2:11: 'No
one comprehends the thoughts of God except
the Spirit of God.' In other words, our
knowledge of God in faith's encounter with
the kerygma is not just a knowledge in which
two parties are involved, the hearer and God.
Rather, in the faith encounter the hearer
participates in the eternal self-knowledge of
God, in the over-againstness of the Spirit to
the Father and the Son. . . . It is for this
reason that the New Testament is compelled
by the faith encounter to confess God as
Father, Son, and Holy Spirit, three hypos-
tases in one God" (p. 129).

"But," continues Dr. Fuller,

"the metaphysical doctrine of the Trinity
goes even further. It speaks not only of the
eternal relation between the three hypos-
tases, but also of their 'origination' — if
that is the right word here. It speaks of the
Father as neither created nor begotten nor
proceeding, of the Son as begotten of the
Father before all worlds, and of the Holy
Ghost as proceeding from the Father (with
the later addition, in the West, 'and the
Son'). Are these legitimate inferences from
the historical encounter with the kerygma
and are they justified by the New Testa-
ment's own understanding of faith?" (p. 129)

Once again, on the basis of New Testa-
ment data, Dr. Fuller returns a positive
answer.

Thus, by a somewhat Bultmannian if
not existentialist route, Dr. Fuller arrives
at a position not too far removed from
that of the Athanasian Creed:

"A 'historical' interpretation of the doc-
trine of the Trinity would . . . be that God
in Himself is engaged in communicating
Himself in creation, revelation (both general
and in Israel's history), and supremely in the
Christ event, and constantly making the
Christ event present in the Church through
the kerygma and the response of faith. More
succinctly, the Trinity is *Deus in se*, *Deus
extra nos*, yet *pro nobis* and *Deus in nobis*.
Yet *Deus unus est*."*

*God in Himself, God outside of us, yet on behalf
of us and God in us. Yet God is one."



Geoffrey Francis Fisher

An Appreciation

of the retiring Archbishop of Canterbury

by the Most Rev. Henry Knox Sherrill

Retired Presiding Bishop of the Episcopal Church

It is a privilege to write some words of appreciation of the great contribution of the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, to the entire Anglican Communion, indeed, to the Christian Church throughout the world. Due to modern means of communication and of rapid transit as well as to Dr. Fisher's own interest and desire, no Archbishop of Canterbury has ever had such close personal contact not only with the leaders but with the constituency of the Churches in many lands.

Let me start with the two Lambeth Conferences in which he has been both host and chairman. Previously, some of the bishops from overseas felt the atmosphere of the Conference of 1930 as somewhat cold and formal.

From the very beginning in the planning stage, Archbishop Fisher was determined that all branches of the widespread Anglican Communion should feel at home and have equal opportunity. The greatest care was taken to achieve this end. Mrs. Fisher and he were tireless in their constant thoughtfulness and hospitality far beyond the call of duty.

In presiding he was decisive, fair, and genial with his inimitable gift of the friendly and light touch. One of the Archbishop's gifts is his ability to study reports and motions with speed and to put his finger on the important word or phrase needed. The result was that the Conference of 1948 was marked by a unity of the spirit though there were at times keen differences of opinion.

The Conference of 1958 was a real advance in coöperation and mutual understanding. It marked the fruition of the goals and the efforts of the Fishers who thought of everything and everybody including wives and children.

The Archbishop has had a concept of our Communion as a world-wide family. Thus there came a greater vision of a missionary task. In furtherance of this ideal he has traveled almost everywhere except, so far as I have yet learned, in space! How well we recall his visits to us in 1946, 1952, and 1954. His serious addresses were admirable. His personal contacts were numerous with all kinds and conditions of people and delightful in informal. He won all hearts by his friendliness. His humor was spontaneous. The late Professor John Baillie told me that he considered this Archbishop the best afterdinner speaker in Great Britain.

But with all his wit and apparentopenhandedness he has kept inviolate the dignity and the weight of his great office. The impact of Archbishop and Mrs. Fisher upon us was repeated again and again. Mrs. Sherrill and I visited Australia soon after the Fishers had been there. On every hand we heard expressions of gratitude for their coming. No doubt this has been true everywhere they visited.

Of Church and State in England, because of lack of detailed information, I do not venture to write. But I know from personal observation Archbishop Fisher's contribution to the ecumenical cause. He was the presiding officer when the World

At the Cathedral of All Saints, Albany, N. Y., in 1946, Dr. Fisher spoke of world problems and the need for coöperation between nations.



(1) The Fishers thought of everything and everybody including wives and children.



(2) In 1960, a much publicized trip to Jerusalem and Istanbul.

council was formed on that eventful day in Amsterdam in 1948. Thereafter for six years he was one of the presidents and took an active part in the General Assembly in Evanston, Ill., in 1954. Since then he has served as a member of the Central Committee.

His recent much publicized trip to Jerusalem and to the Ecumenical Patriarchate in Istanbul, culminating with the conference with the Pope in Rome, is but a added illustration of his interest in and friendly attitude toward Christians of every name and allegiance. His cordial relations with other Christian groups in England are well known as for years he has been president of the British Council of Churches. His greatest contribution comes from his own directness, simplicity, and common sense. Only as time passes will there come the full appreciation of Dr. Fisher's service.

Perhaps I may be permitted to close on a more personal note. Since 1945, when he attended his enthronement, Geoffrey Fisher and I have been friends. We have worked together, corresponded, and sometimes argued, in the best of spirit and understanding. Mrs. Sherrill and I have welcomed the Fishers to our home and have enjoyed the happiest of visits to Lambeth and the Old Palace in Canterbury. We are constantly grateful for the faith and the inspiration of this friendship. With a great company throughout the world we join in saying to them both, "Well done. God bless you in the years to come."

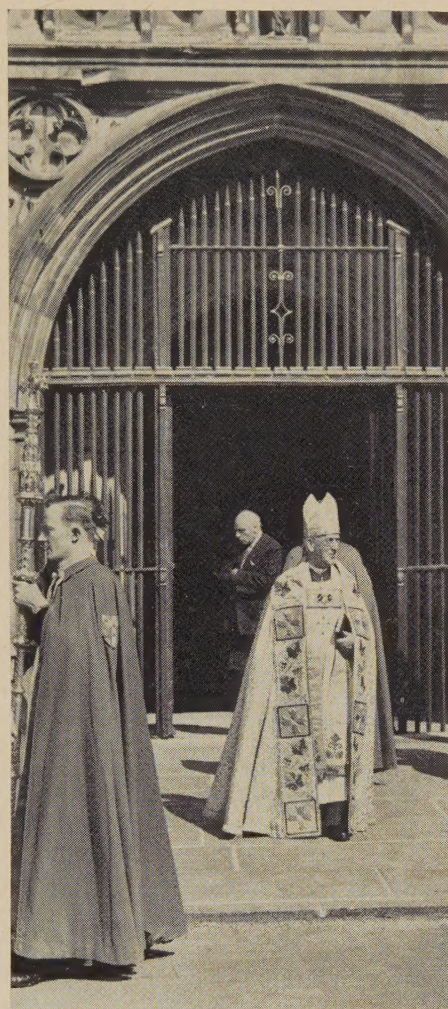


Photo from European

(4) Advance in coöperation and understanding.

PHOTOS: Cover, Bishop Sherrill and Dr. Fisher at the opening of the Anglican Congress in Minneapolis, Minn., in 1954. (1) Many of the bishops at the Lambeth Conference of 1958 were accompanied by their wives, who held a conference of their own at High Leigh, Hoddesdon, Hertfordshire. Mrs. Fisher was chairman of the conference. (2) Dr. Fisher is shown on the bank of the River Jordan. (3) An opening service of the 1948 Lambeth Conference. (4) Dr. Fisher is shown leaving Canterbury Cathedral after the inaugural service of the 1958 Lambeth Conference. (5) Dr. Fisher is seen addressing the Anglican and Eastern Churches Association at Lambeth Palace in England a few days before he announced his resignation.



Keystone Pictures, Inc.

(3) Unity of spirit, differences of opinion.



RNS

(5) Directness, simplicity, and common sense.

The Church of Lanka

Will the Church of Lanka, a proposed union of Anglican, Baptist, Methodist, Presbyterian, and South Indian Churches in Ceylon, be regarded by the Anglican Communion as a true part of the Catholic Church? This question is being asked of General Convention and other Anglican governing bodies by their fellow-Anglicans who are planning to enter into the union.

Technically, the question is whether the relationship between the Church of Lanka and Anglicanism will be one of "full communion" — complete sacramental and dogmatic recognition — rather than "intercommunion," which, in the terminology adopted by the Lambeth Conference, refers to the more limited sort of recognition that exists between Anglicanism and the Church of South India.

A check to the progress of the union scheme occurred recently when the lower house of the Convocation of York voted only for the more limited sort of recognition. In this, it was following a minority report of a joint committee of the two English convocations. The majority recommendation of full communion was approved by the upper house. Action by the other half of the governing body of the Church of England, the Convocation of Canterbury, was then deferred until the fall meetings of the Convocations, as was further consideration by the Convocation of York. Accordingly, General Convention will have to consider the matter this fall without clear-cut precedents from the Church of England.

The minority report based its recommendation on "cumulative hesitations and uncertainties," saying that "for far too long, doubts of this kind have been glossed over" with the effect of covering up rather than facing the real issues.

Both the majority and the minority report are available from the Church Information Office, Church House, Westminster, S.W. 1, England, in a printed pamphlet entitled *The Church of Lanka*.

A question of ecumenical grand strategy is raised in considering the future role of the Anglican Communion if full endorsement is given to the Lanka scheme. Little by little, it is to be presumed, the Anglican Communion would go out of existence, "having been caught up in what will be commonly regarded as a United Protestant Church." Whether this is actually a contribution to the ultimate goal of Christian unity would depend on the likelihood of union between this united Protestantism and Orthodoxy and Rome. In our opinion, there is no line of inevitable and logical development which entitles those who favor such schemes to claim that they will certainly further the reunion of Christendom as a whole.

Anglicanism has traditionally played a mediating role between Catholicism and Protestantism. Today, the practical possibilities of service to God and His Church in that role seem to us to be greater than at any time since the Reformation. It is a poor time to adopt a

policy leading toward a premature liquidation of the Anglican Communion.

The service of unification of ministries with which the new Church is to be inaugurated draws the strongest and most detailed criticisms in the minority report. However, there are other matters of serious difficulty for those who are concerned about Catholic Faith and practice. Ordination of women to the plenitude of the ministry is approved by some of the Churches entering into the union. Baptismal practices diverge sharply. Some baptize by sprinkling, others baptize adults only, some are casual about Baptism as a prerequisite to communicant or even ministerial status. Recognizing that the union scheme itself "lays much emphasis on the importance of Baptism," the report finds this vitiated by the statement that "any communicant member of any Church which is, at the time of union, in full communion with any of the uniting Churches will be at liberty to communicate in any place of worship of the Church of Lanka." "We believe that in some of the uniting Churches there will be communicants, and even ministers, who have never been baptized."

Again, while the report approves of the elements of Eucharistic worship set down for inclusion in "any new form of the service of Holy Communion which may be drawn up by the Church of Lanka," it asserts that "any such service would be only one among many permitted forms, since 'every presbyter and congregation shall have freedom to choose the form of service they will use.' . . . We do not think that the Church of England should commit herself in advance to full communion with a Church whose liturgy is not yet known and whose permitted forms of worship are so varied and so inadequate."

These and other difficulties are, as is obvious, the results of efforts to combine in one Church people who have not in the least changed their minds about their differences in theology and sacramental practice. Those who come into the Church from non-Anglican Churches will generously accommodate their ways to fit what Anglicans regard as Catholic principles but they regard as Anglican scruples. What ought to be presented as a blessing is accepted as a burden.

This is the inherent pathos, no doubt, of efforts by Christians to reach out to each other across the lines of division. We are not at all sure, however, that this situation bodes ill for the future of the Church of Lanka. Union unites; division divides. The God-given charity which draws Christian brothers together in spite of their differences may well be capable of turning such burdens into the blessings they were meant to be.

As to the problems raised about the service for the unification of ministries, we find ourselves on the side of the committee majority rather than the minority. Where conditional ordination is necessary, we suspect that it is not at all uncommon for the ordainer to think he is ordaining while the ordinand thinks he is not being ordained, or vice versa. The existence of the conditional procedure itself in Catholic usage means that somebody is not sure what the right course of action is. And if there is some difference between a presbyter and a priest, then the Holy Catholic Church will have to admit that its "priests" are really presbyters.

We believe that a heavy preponderance of theological

argument is on the side of the validity of episcopal ministries and the invalidity of non-episcopal ministries. But we do not think that the case is so utterly proven that it is necessary to refuse conditional ordination to a man who has already been presbyterially ordained.

What should General Convention do about declaring in advance that the Church of Lanka will or will not be in full communion with the Episcopal Church? As may appear from what we have said this far, we are hesitant about expressing a firm opinion. Full communion does not imply "the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other," but does imply that "each believes the other to hold all the essentials of the Christian Faith." It involves recognizing the catholicity of the Church in question, and a relatively free interchange of sacramental ministrations.

At the moment, we lean toward affirming that "intercommunion" is the right first step, with a strong hope that "full communion" will follow in the not-too-distant future. On the side of the argument favorable toward full communion, we are impressed by the minority's admission that most of the things to which it objects exist, not in the plans for the united Church, but in the practices of the Churches which are uniting. However, the Episcopal Church cannot be in communion with a document, but only with a Church. What that Church will really be like can only appear after it exists.

Seeds of Distrust

In an editorial about the controversial film, "Operation Abolition" [L.C., February 26th], we commented on the difficulty of arriving at the true facts even when everybody is trying to be truthful.

One important detail of the rioting, in connection with the sessions of the House Un-American Activities Committee in San Francisco, had to do with the role of a student who was charged with assaulting a police officer with the officer's own night stick. In J. Edgar Hoover's report, entitled *Communist Target — Youth*, it was said: "One of the demonstrators provided the spark that touched off the flame of violence. Leaping at a barricade that had been erected, he grabbed an officer's night stick and began beating the officer over the head. The mob surged forward as if to storm the doors, and a police inspector ordered the fire hose turned on."

Robert J. Meisenbach, a University of California senior, charged with this offense, was acquitted on May 3d by a jury after an 11-day trial with an estimated 223,000 words of testimony. The police officer himself, Patrolman Schaumleffel, testified that the episode had happened after the water hoses were turned on, not before. He still contended that Mr. Meisenbach had hit him with the night stick, but the jury believed the student's testimony. There was "not enough evidence to show he actually hit the policeman," the jury foreman said afterwards. "We all looked at it the same way. Nobody had to be convinced."

If one by one the distortions and misinterpretations of the film, "Operation Abolition," could be scrutinized

with comparable thoroughness, we suspect that an impartial jury would come up with similar findings on many other controversial points.

We still believe that Mr. Hoover was quite correct in his descriptions of intense Communist activity in connection with the San Francisco hearings, and in asserting that the net result was a great boost to the Communist cause in California. The problem is to disentangle the Communist activity from that of loyal Americans who disapprove of the House Committee's singularly clumsy methods of going about its work.

Every time "Operation Abolition" is shown to a group of people who believe what it says, Communist propaganda has scored a point in sowing the seeds of distrust and suspicion among loyal Americans.

The Triune God

This Sunday commemorates what is undoubtedly the most oft-explained and least understood doctrine of the Christian Faith. The doctrine of the Trinity has long been, indeed, a source of acute embarrassment to those who would put Christianity in neat intellectual packages, and a handy excuse for those who would reject it on less intellectually acceptable grounds.

Man's perception of God's revelations must be expressed in the language of the philosophy of the time, and when that philosophy is outmoded, it is the tendency of following ages to discard belief in the facts described by its language. Yet, as the Rev. Reginald H. Fuller has said [see page 7], it is the conviction of the fact of the one God in three Persons that the Church holds, not a Greek expression of that fact.

A good healthy majority of the teaching about the Trinity going on throughout the Church is not actually about the doctrine of a Triune God so much as the triple receptiveness of man — the explanation, not that God is three Persons in one God, but that man is able to perceive God in three ways. Of course, man *does* perceive God in these three ways, as Creator-Father, as Redeeming Brother, as Spirit acting within himself. Man perceives God in these ways because this is what God *is* — if God is three Persons, then obviously He reveals Himself to man as three Persons, for God does not indulge in illusion in His revelations.

The Church's doctrine of the Blessed Trinity, however, has nothing at all to do with the perceptions or susceptibilities of man — it is concerned with the eternal nature of God Himself. Like the fact of the dual nature of Christ, since it is about the infinite it can never be reduced to terms of convenient human mathematics. Never mind, God is not meant to be explained, but to be loved; He is not to be comprehended, but He can be apprehended, and this, not reduction to neat logic, is the purpose of theology.

When you consider the Trinity in Unity this Sunday, don't strain your brains trying to encompass the infinite within them; rather consider how really hard it is for men and women to achieve the wholeness and unity of simplicity or the mystery that is *person*, and bow down and adore Him who is the only completeness and is personhood in multiplicity.

CONVENTIONS

Continued from page 6

ments. Fr. Walker was declared out of order when he began to speak in detail about the importance of the Sacrament of Holy Confirmation.

A resolution was sent to General Convention requesting that no action be taken on proposed "Propers" for the lesser feasts and fasts in the Book of Common Prayer.

A report was made by the Rev. G. A. Magoon for the committee on diocesan study regarding an alteration in the method used to establish the quota and assessment payments of parishes of the diocese. The proposed system, whereby quotas would be based upon "real income" and assessments determined by number of communicant members, was passed and approved to take effect immediately.

Mr. T. J. Power, delegate from Christ Church, Portsmouth, N. H., introduced a request from the vestry of his parish that the matter of "open Communion" in the diocese be discussed on the floor of the convention. A motion to table the request was made by the chancellor of the diocese, Mr. James B. Godfrey. The Rev. Bradford Young requested the chancellor to amend his motion to the effect that if one third of the convention wished to discuss the matter, the discussion should be permitted. The chancellor refused the amendment and was then called upon for a legal judgment of his own motion. He declared it admissible, and the request was tabled.

ELECTIONS. Standing committee: Rev. C. L. Morrill, J. B. Godfrey. Executive council: clergy, G. A. Magoon, C. L. Morrill, L. B. Young, D. H. Marsh, W. H. Crouch, P. D. Howe, Jr.; laity, P. G. Hackwell, Blaylock Atherton, E. B. Mann, F. B. Estes, Mrs. John Oakes, Mrs. Edward Scott.

NEW YORK

Election Returns

At the 1961 convention of the diocese of New York [L.C., May 21st], the following people were elected:

Standing committee: Rev. Bernard Newman, Russell Aldrich. Lay deputy to General Convention (to fill a vacancy): Andrew Oliver. Diocesan council: clergy, Charles Graf, George Kempell, Jr., John Krumm; laity, Brooke Alexander, Leiland Brown, Thomas Pollock.

ROCHESTER

School Aid

The convention of the diocese of Rochester, meeting on May 9th at Trinity Church and Hobart College, Geneva, N. Y., passed a resolution declaring the convention to be "unalterably against the use of federal or state funds for the support of private, parochial, or sectarian schools."

In another resolution, the convention

urged the National Council to "pursue a more efficient administration of its alcoholism program."

Minimum stipends for mission priests in the diocese of Rochester were set at \$4,500 per year for priests with three years' service, and \$4,800 per year for priests with five years' service.

Bishop Stark of Rochester told the convention that the increase in population in the diocese, which is expected within the next decade, will necessitate careful study and adequate preparation in order that the Church's ministry may be provided where it is needed.

ELECTIONS. Standing committee: Rev. Frank Fisher, Rev. Donald Gratiot, Thomas Buckley, Walter Durfee.

DALLAS

Instructions for NCC

After considerable and often emotional discussion, the 1961 convention of the diocese of Dallas:

Defeated a widely-heralded resolution asking General Convention to withdraw the Episcopal Church from the National Council of Churches, and

Adopted with a strong majority vote a resolution which asks General Convention to instruct the NCC "to refrain from making unauthorized pronouncements and findings on political, social, economic, and theological issues."

Voting on the NCC issues was by orders on written ballots, and followed emotional debate. The clerical vote was almost unanimously against withdrawal, and the lay vote was 148 to 136 against the withdrawal resolution.

Battle lines were drawn on the opening day of the convention, May 3d, when delegates voted by a small majority, 179 to 169, to join the Texas Council of Churches. The motion was passed after a strongly worded plea by Bishop Mason of Dallas, in which he said:

"I decry the spirit I have seen here and I decry the abysmal ignorance of these bodies [the NCC and the Texas Council of Churches] which I have seen here. This has terrified me a little."

In his charge to the convention, Bishop Mason affirmed the Church's right to speak out on all social issues. He chided those who are for this right in principle but complain when it cuts across their own personal interests.

The defeated resolution for withdrawal from the NCC was presented by Dr. C. F. Hamilton, a Dallas, Texas, physician.

The "resolution of admonition" to the NCC, which was adopted, was submitted by the Rev. David A. Jones of Denison, Texas. In its original form, the resolution merely asked General Convention to "inform" the NCC that it does not speak for the Episcopal Church. The resolution was strengthened by the resolutions committee

before it was presented to the convention.

Dr. Hamilton said that he and his supporters were pleased with the vote. "We feel that our action forced them to strengthen the original resolution," said.

In other actions, the convention:

✓ Adopted the "Virginia plan" of financing which eliminates assessments and quotas and calls upon all parishes and missions to give sacrificially "as the Lord has prospered you." The plan is to be put into effect gradually, over a period of a number of years.

✓ Turned down a proposal for a commission on stewardship with a full-time director to replace the present division of stewardship; later approved the proposed stewardship commission and the hiring of a director at the discretion of the bishop and the executive council, provided that it be done within the framework of the budget as adopted.

✓ Adopted a budget similar to the previous year's, but with the addition of \$18,500 to extend the college work of the diocese.

The convention was held at the Church of the Incarnation, Dallas, Texas.

ELECTIONS. Standing committee: Rev. Edward Tate, Ray Holmes. Deputies to General Convention (elected in 1960): clerical, William Barnds, Theodore McCrea, James DeWolfe, Jr., Frank Jarrett, Ray Holmes, Robert Doss, J. I. Worsham, W. E. Chilton. Executive committee: Very Rev. L. R. Clapp, Rev. Dale Blackwell, Robert Henry W. L. Powell, Mrs. James Aldridge, Mrs. C. Shamburger.

MISSOURI

Task of Prophecy

The Rt. Rev. R. Ambrose Reeve, guest speaker for the convention of the diocese of Missouri, told the delegates that "... in the end, I oppose *apartheid* and all its evil deeds because it makes nonsense of the saving Death of Christ and pours contempt upon the basic principle of fellowship."

He went on to say:

"In any situation of racial crisis it is what we do that speaks so much more loudly than anything we say. In Africa it becomes daily more clear that the words of white men mean very little any longer to black Africans. They have been tricked by fair words so many times in the past. ... The task of the Church is to be a prophetic force operating upon society with sanctions which come from beyond society. It is the unchanging mission of the Church to witness to the value of persons as persons, to respect the infinite variety among human beings, and to encourage charity towards and tolerance of differing opinions in the community."

The convention, in its meeting in St.

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\$4,653.76

The Living Church

is, Mo., on May 2d and 3d, set up a department of college work, with the v. William K. Tibbett as chairman. The convention also adopted a set of bylaws for the operation of Thompson House. Thompson House is a conference center operated jointly by the diocese of Missouri and the St. Louis presbytery of the United Presbyterian Church in the USA. [L.C., May 7th.]

The delegates adopted a resolution expressing dismay at the proposal by the University of the South to award an honorary degree to a newspaper man who is an avowed segregationist [L.C., April 14th], but postponed action on a proposal that the diocese withdraw from ownership of the university until the university becomes unsegregated.

A resolution was adopted requesting General Convention to accept the invitation of Dr. Eugene Carson Blake that the Episcopal Church join with the Presbyterian, Methodist, and Congregational Churches in meetings to form a plan of union. Another resolution was adopted, with dissent, asking Missouri's General Convention deputies to work for the admission of women as deputies to General Convention. The convention decided to adjourn until October 19th, at which time action will be taken on budgetary matters for 1962.

ELECTIONS. Standing committee: Rev. J. M. Feeley, Rev. Arthur Steidemann, Frank Berry, Robert Christopher. Diocesan council: Rev. Claudius Milner, Wilbur Tyte, Robert Black, J. S. Haydock.

LIBERIA

Coming Retirement

Bishop Harris of Liberia informed the convocation of the missionary district of Liberia, meeting at Cuttington College, Takoko, Liberia, April 12th to 16th, that he intends to retire on January 6, 1964, on his 68th birthday.

Bishop Harris also told the convocation delegates that he had made a request, through the Presiding Bishop, for the election of a coadjutor at the forthcoming General Convention. He proposed resigning the coadjutor jurisdiction over the evangelistic work in the district.

The convocation admitted to parish status St. Mark's Church, Harper, Liberia. There are now four parishes in the district, three of them having achieved that status within the last two years.

Cuttington College, host to the convocation, reported that the school has a capacity enrollment of 145, including 35 from other African countries.

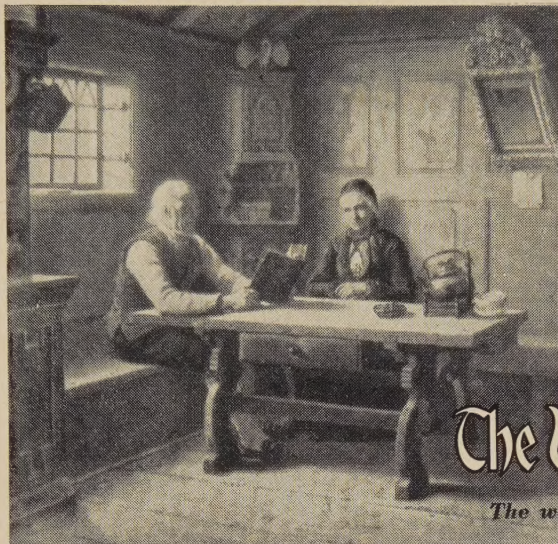
ELECTIONS. Deputies to General Convention: Rev. William Gray, Emmett Harmon. Alternates to General Convention: Rev. J. D. Kimber, Joseph Find-

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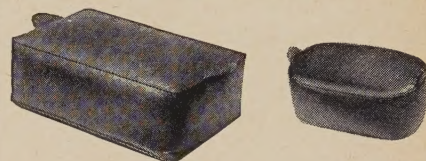
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PEOPLE and place

Appointments Accepted

The Rev. Charles J. Adamek, formerly rector of St. John's Church, Ashland, Pa., serving the church at Mahanoy City, will on July 1 become rector of the Church of the Good Shepherd, Scranton, Pa.

The Rev. T. Frederick Airey, formerly assistant to the dean of Christ Church Cathedral, Springfield, Mass., will on June 1 become rector of All Saints' Church, Attleboro, Mass.

The Rev. Prescott Beach, Jr., formerly curate at St. Mary's Church, Manchester, Conn., will on June 4 become vicar of St. Helena's Chapel, New Lenox, Mass., a parochial mission of Trinity Church, Lenox.

The Rev. William Fowler Bohn, formerly curate of All Saints' by the Sea, Santa Barbara, Calif., is now rector of Emmanuel Church, Grass Valley, Calif.

The Rev. George H. Bowen, formerly curate at Grace Church, Newark, N. J., is now director of Eagle's Nest Camp in Delaware, N. J., camp of the diocese of Newark. He hopes to teach in New York in fall.

The Rev. Alexander Choate, formerly curate at Grace Church, Orange, N. J., will on July 1 become rector of St. David's Church, Highland Mills, N. Y.

The Rev. L. Russell Clapp, formerly vicar of St. Luke's Church, Stephenville, Texas, and Trinity Church, Dublin, will on June 7 become rector of St. Paul's Church, Gainesville, Texas. Address: 507 Lindsay.

The Rev. William E. Crews, formerly associate secretary of the National Student Christian Federation, New York City, is now assistant at the Church of the Holy Faith, Santa Fe, N. M. Address: 311 E. Palace Ave.

The Rev. Marshall E. Denkinger, formerly curate at St. Peter's Church, Morristown, N. J., will on June 1 become rector of St. Paul's Church, North Arlington, N. J. Address: 11 York Rd.

The Rev. Joseph Fasel, formerly vicar at Trinity Church, Junction, Texas, will on June 1 become curate at St. Paul's Church, Lubbock, Texas.

The Rev. Edward B. Gammons, Jr., formerly curate at St. Luke's Church, Montclair, N. J., will be on the staff of St. Andrew's School, Middletown, Del., effective June 25.

The Rev. Samir J. Habiby, formerly associate rector of the Church of the Holy Faith, Inglewood, Calif., is now associate Episcopal chaplain at the University of California at Los Angeles. Office: UCLA University Religious Conference Building, 900 Hilgard Ave., Westwood, Calif.

The Rev. Mr. Habiby, who was born in Palestine, is also executive director of the U. S. Organization for Medical and Educational Needs (OMEN), a non-profit, non-sectarian organization of Americans dedicated to the task of alleviating disease and want among the refugees and destitute in the Middle East.

The Rev. William K. Hart, formerly curate at Christ Church, Babylon, N. Y., will on June 15 become headmaster at All Saints' Parochial Day School, San Diego, Calif. Address: 625 Pennsylvania Ave., San Diego 3.

The Rev. Harold A. Hopkins, formerly vicar of St. Anne's Church, Abington, Pa., is now vicar of St. George's Church, York Harbor, Maine.

The Rev. Dr. Henry Lewis, who has served for 39 years as rector of St. Andrew's Church, Ann Arbor, Mich., will in September become Episcopal chaplain to the Ann Arbor community, a new post created by the diocese of Michigan.

The Church's ministry at the University of Michigan and at St. Joseph's Hospital was largely begun and developed by Dr. Lewis and his assistants

during his long pastorate at St. Andrew's Church. The National Commission on College Work of the Episcopal Church, at its April meeting, expressed appreciation for the distinguished ministry of Dr. Lewis. In 1958 he received the Human Relations Award of the Junior Chamber of Commerce, Ann Arbor.

The Rev. Marshall T. Rice, formerly curate of Christ Church, Hackensack, N. J., will on June 1 become vicar of the Church of the Atonement, Fallawn, N. J. Address: 1-21 Twenty-Ninth St.

The Rev. Herbert J. Vandort, former director of Christian education in the diocese of Erie, will on June 1 become associate rector of Christ Church Shaker Heights, Cleveland. Address: 3445 Warrenville Center Rd., Cleveland 22, Ohio.

Ordinations

Priests

Michigan — On April 29, the Rev. Joseph Weathersby, rector, St. Mary's Church, Detroit

Deacons

Albany — On April 29, Jack V. Higgins, to be vicar of Christ Church, Duanesburg, N. Y., who he had previously served as lay vicar while studying for the ministry under the diocesan director of theological education. The new deacon, who is married and has five young children, worked as a salesman and bus driver while pursuing his studies.

Kentucky — On April 28, Embury Rucker, to be assistant at the Church of St. Francis in the Field, Harrods Creek, Ky., in charge of Trinity Church, Louisville.

Living Church Correspondents

The Rev. Canon Robert G. Oliver, of St. John's Cathedral, 406 Shields Pl., Jacksonville 2, Fla., now correspondent for the diocese of Florida.

Church Army

Sister Hilda J. Havens, recently received her third service star as a Church Army sister from Bishop Brown of Albany. She has spent about half of her 21 years of service in the diocese of Albany and is currently serving at West Middleburgh, N. Y.

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ANGLICAN CYCLE OF PRAYER

May

28. Idaho, U.S.A.
29. Indianapolis, U.S.A.
30. Iowa, U.S.A.
31. Iran

June

1. Jamaica, West Indies (Kingston)
2. Jerusalem
3. Johannesburg, South Africa

Births

Rev. Leopold Kroll and Mrs. Kroll announce birth of their third child and second daughter, Beth, on April 25. (Formerly in Ovamboland, West Africa, the Krolls may now be addressed at 11 Beechwood Gardens, London, N.W. 10, and.)

Rev. Ralph E. Merrill and Mrs. Merrill, of Paul's Church, Huntington, Conn., announce birth of their second child and first son, Thomas, on April 18. Thomas' maternal grandparents are the Rev. William P. Neal and Mrs. Neal, Trinity Church, Chambersburg, Pa.

Rev. William J. Miles and Mrs. Miles, of St. Paul's Church, South Milwaukee, Wis., announce birth of their second child and second son, Christopher Donald, on April 9.

Rev. J. Robert Orpen, Jr. and Mrs. Orpen, of the Church of the Advent, Chicago, announce the birth of their third child and first daughter, Mary Marine, on April 23.

Rev. Alfred T. Zadig and Mrs. Zadig, of St. Andrew's Church, Mastic Beach, N. Y., announce birth of their first child, David Christian, on May 18.

Rev. Zadig also has asked THE LIVING CHURCH to clarify his listing in the April 8 issue as a newly-ordained deacon:

"To avoid puzzling my friends who have known me as a deacon for the past few years, may I point out that I received conditional ordination to the sacred order of deacons as suggested by the 1938 Conference. I had previously been ordained to the subdiaconate and the diaconate in the Church whose authority we do not recognize, but whose orders we do not reject as Catholics."

Changes of Address

Rev. Gerrit S. Barnes, rector of Christ Church, Denver, Colo., has moved from Marion St. 175 S. Humboldt St., Denver 10.

Rev. Ernest O. Gallagher, retired priest of

the diocese of Arizona, may be addressed at 1114 W. Moreland, Phoenix 7, Ariz.

The Rev. Robert F. Kirchgessner, rector of the Church of the Ascension, Bogota, N. J., may be addressed at 166 Palisades Ave.

The Rev. John S. Macauley, who has been serving as rector of Grace Church, Winfield, Kan., will do graduate work at Selwyn College, Cambridge University. Address after June 1: 43 Arbury Rd., Cambridge, England.

The Rev. Garrett R. Stearly, priest of the diocese of Newark, formerly addressed at 57 Union St., Montclair, N. J., may now be addressed c/o Alling, 53 Melrose Pl., Montclair.

Diocesan Positions

Mr. Alfred C. Haven, who has been treasurer of the diocese of Albany since 1959, became full-time business manager of the diocese last month, by appointment of the bishop and diocesan council.

Mr. Haven, who recently retired as a telephone company executive, is a member of St. Andrew's Church, Albany, N. Y. He is the father of the Rev. Robert M. Haven, of the diocese of Central New York.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Ernest Malcolm Caldwell, rector of St. John's Church, Abilene, Kan., died of a heart attack on May 8th, at Halstead, Kan. He was 54 years old.

Fr. Caldwell was born in Inshpereaux, Nova Scotia, in 1906. He studied at Kings College, Windsor, Nova Scotia, Dalhousie University, and Kings College, Halifax, Nova Scotia. He was ordained to the priesthood in 1934, and was received into the American Church in 1953. He was rector of St.

John's Church, Sandusky, Mich., from 1953 until 1955, and served as rector of St. Thomas' Church, Trenton, Mich., in 1955 and 1956. From 1956 until 1959 he was vicar of St. John's Church, Great Bend, Kan. He became rector of the Abilene church in 1959.

He is survived by his wife, Miriam Lena Thorne Caldwell, a daughter, and a son.

The Rev. Elbert Dailey Riddick, retired priest of the diocese of Oregon, died in Portland, Ore., on April 27th.

Fr. Riddick was born in New York City in 1896. He studied at Pittsburgh-Xenia Theological School, and was ordained to the priesthood in 1938. He was priest-in-charge of St. Paul's Church, Bremerton, Wash., in 1938 and 1939, and was rector of the Church of the Good Shepherd, Portland, Ore., from 1939 until his retirement in 1958.

He is survived by his wife, Ethel Ella Grim Riddick, a daughter, a sister, and two grandchildren.

The Rev. Henry Foster Whitney, priest-in-charge of St. Paul's Church, Savanna, Ill., on May 5th.

Fr. Whitney was born in Green Bay, Wis., in 1896. He studied at the DuBose Memorial Church Training School and at Western Theological Seminary, and was ordained to the priesthood in 1931. From 1931 until he went to the Savanna church in 1935, he served at Trinity Church, Skokie, Ill.

Fr. Whitney was active in community affairs, and was known for his work with potential juvenile delinquents. His wife, Alice E. Thomson Whitney, died in 1959.

Elizabeth Hare, two-year-old daughter of Mr. and Mrs. Delmas E. Hare, died in Sewanee, Tenn., on May 25th, after a brief illness.

Mr. Hare, a candidate for Holy Orders from the diocese of Western North Carolina, is a senior at the University of the South's divinity school.

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RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9, (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

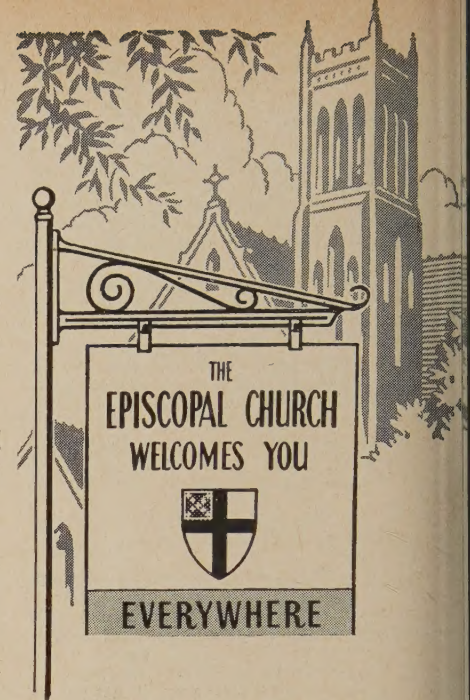
5th Avenue & 53rd Street
Rev. Frederick, M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd)

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 10;
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8, Wed 10,
6:15, Thurs 7, Fri 10, Sat 8, MP minutes before HC,
Int 12 noon, EP 8 ex W 6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-8-9,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th St.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30;
Sat 12-1

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri
Holy Unction 2d Thurs 10:30; C Sat 4-5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antequia; Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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